Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——Luke xii. 57.

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ORIGINAL COMMUNICATION.

Second Causes

It has been a commonly received opinion that the *operations of nature*, or the *inanimate* world are carried on by the agency of *second causes*. A system of laws, it has been supposed was framed at the creation of the world, to which all these operations were uniformly and steadily to conform, and that they were then left entirely to the influence of *these laws*, with which the Deity did not allow himself afterwards to interfere. This opinion I consider to be altogether unsound. It is derogatory to the great attributes of his nature, *Omnipotence* and *Omnipresence*, to suppose that it was necessary for him to resign the control of his own works to any other agency whatever. It is in fact supposing *him* not capable, at one and the same *time*, of attending to and regulating the concerns of the whole material universe,—but must commit them to the disposal of subordinate influences. It is ascribing to him human imperfection and weakness, which can only do *one* thing at *one* time, and be in *one* place at *one* moment.

The opinion is absurd too, when the nature of matter itself is considered. Laws, when relating to matter, must imply the action of something *external* upon it, since matter itself is certainly not capable of recognizing a law, and if it were, of governing itself by it. Neither can one body recognize a law; by which it is required to act in a particular manner upon another body. When therefore a certain effect is produced upon a single body, or by the action of one body upon another, it must be by some agent foreign to both. Take as an example of the first, a stone thrown into the air, which it is said will descend to the earth in a certain manner, viz. with a velocity in the inverse ratio of the *square of the distances* from the earth. Now it is clear that the stone can know nothing about this law. When therefore it descends, it must be acted upon by something foreign to itself. This is said to be the attraction of the earth itself upon the stone. But the earth itself can certainly know no such law. It therefore must be under the influence of some other *power in exerting this attractive force.*

But according to our notions of matter, it can act only, if at all, in the *place* where it is, and not beyond it i. e. while it is in *contact* with the thing upon which it acts. How then can the earth act upon a body at a distance from it? What is this attraction of gravitation? Is it any thing which issues from the earth itself, and extends throughout the atmosphere, reaching every thing coming within its sphere. This idea is absurd on the face of it. How then is a body at a distance from it brought within its influence? In no conceivable way upon this hypothesis. Besides if the attraction existed in the earth acting upon the body, how could it act according to the law stated? How could it regulate the velocity of the descending stone according to the inverse ratio of the *square of the distances*, as it approached the earth? If it acted with more force nearer the earth than at a distance from it, it would follow, that a stone thrown 40 feet into the air would descend with as much velocity through these 40 feet, as one thrown 80 feet through the last 40. But this is not the fact. The latter will descend with much more rapidity than the former.

So in regard to *motion itself* what is it which keeps a body moving after it has left the body which first impelled it? The impulse certainly could continue only while in contact with the latter. It must be a cause foreign to any thing visible to us.—So in regard to the *Heavenly bodies*—what is it which keeps them moving their ceaseless rounds? It will be said the influence of the *Centripetal* and *Centrifugal* forces. But how can the former operate any more than the attraction of gravitation, before considered; and as to the latter, which it will be said was communicated when they were first launched forth into space, how is this motion continued after they left the hand which hurled them forth? There must be in both cases an *external* energy *constantly* operating upon them.

Again, what is it makes the parts of bodies cohere together? It will be said the attraction of cohesion. But what is this attraction? It is something altogether incomprehensible by us. The phenomenon can only be explained by the operation of some *external* cause. What is it which produces the phenomenon of *Magnetism*? Why does the *loadstone* attract iron with which it is not in *contact*, and why does the magnetick needle always point towards the North pole? It will be said an attraction in the loadstone in the former case, and in the North pole in the latter. But what is this attraction which operates beyond the body attracting, and in the case of the magnetick needle at such an immense distance from the supposed attracting body? It can plainly be nothing in the attracting body, for reasons before given, but must be produced by some agent *extraneous* to both.

So with Electricity, Chemistry and indeed every branch of Natural Philosophy, all the assigned causes are inadequate to the effects produced. They are in truth merely a statement of the *fact*, in *another form of expression* and no explanation of the phenomenon itself.

It results then from the foregoing remarks, that what are called *laws of nature* and *second causes*, are merely the mode in which their *Great Author* has chosen to regulate the operations of his material works; that he does in fact exercise an *immediate* energy in producing every effect to which they are subject. This succession of *apparent* cause and effect follows each other *ordinarily* in a regular and *uniform* manner, because this *regularity* and *uniformity* are alone adapted to the system he has established—not because there is any connection strictly between these causes and effects. They are merely in fact *coincidences*, though coincidences which always take place, because it is part of his plan that they should.

M. N. S.

MISCELLANEOUS.

English Unitarian Association.

We last week intimated our intention, to give some further extracts from the addresses of gentlemen at the public dinner of members of the "British and Foreign Unitarian Association" in May last.

The following remarks were made by Mr. Smith.

Mr. Smith said he was glad to meet them all on this occasion, for true it was, that as iron sharpeneth iron, so doth a man the countenance of his friend. Meetings like the present were always useful; they teach us the importance of union on questions involving our civil and religious rights, and from them we are taught to cherish those sentiments of liberality and Christian charity which seem now to have obtained so firm a footing in the world. His friend, Mr. Christie, having alluded to his (Mr. Smith's) character and exertions in terms he was afraid, far more flattering than the occasion demanded, he could only say, that throughout the whole course of a long parliamentary life he had endeavored to do his duty. One thing he might say with truth, that he had never shrunk from professing himself a *Dissenter*, and had endeavored to act conformably to that profession. He could not help congratulating them on the improved temper and spirit of the age. Some of them whom he was addressing were old enough to remember there was a time, perhaps forty or fifty years ago, when it was hardly safe to profess one's self a Dissenter, certainly not a Unitarian; but that time was gone by, and in proof of it he had, about fifteen years since, happily succeeded in obtaining the repeal of the act against Unitarians, in which object candor obliged him to state, he was assisted by the late Lord Castlereagh and the Archbishop of Canterbury. Mr. Smith reprobated in strong terms the attempts which had lately been made to stigmatize the Unitarians as Infidels, and to deny them that name in which they glory. It was this spirit which cost Dr. Priestley a large proportion of his property; a spirit, however, which was fast evaporating, and, in fact, existed but in the bigoted breasts of a few high Churchmen of the old school. And here he must allude to a phrase which was often to be found in the mouths of these advocates for the old order of things, "*the wisdom of our ancestors.*" Now what said Mr. Justice Blackstone in reference to this subject? He talks, not of the wisdom of our ancestors, but *of the accumulated wisdom of past ages;* a very different definition of the phrase, and which means, that as we increase in knowledge and liberality, we are wiser than those who are gone before us, and for this plain reason, because we make use of *their* wisdom and *our* faculties. Talk of the wisdom of our ancestors! It was an historical fact that in the days of Henry VII. and VIII. the man who doubted the *real* presence in the sacrament was doomed to a violent death. To enlarge upon the various acts of folly and superstition, miscalled the wisdom of our ancestors, would be but an unnecessary waste of time. He could not, however, omit to mention the penalties which formerly attached to the exercise of witchcraft; and that so late as the year 1772 an act was passed for the relief of Protestant Dissenting ministers and schoolmasters, previous to which no man could teach a child without snbscribing to the creed of the Church of England.

He had said that there yet existed a remnant of intolerance against the Unitarians, and he was sorry to add, that it was to be found in the House of Lords, where an attempt had lately been made to subject them to all the pains from which they had once escaped, and to promulgate the legal jargon (he used not the term invidiously) that Christianity is part and parcel of the law of the land. It reminded him of the expression of a certain Judge of the Admiralty, who, previous to the alienation of the United States from this country, used to say that America was part and parcel of the manor of Greenwich. (*Alaugh.*) Mr. Smith then adverted to the late repeal of the Corporation and Test Acts, add said, that though he could have wished for the total, unqualified repeal, and certainly would have been better pleased if the "declaration" did not exist, still he was thankful for what we had obtained. It was perhaps rather too much to expect that persons, unacquainted with our particular principles, and brought up in the trammels of creeds, should all at once give way in favor of principles which both by education and habit they have been led to consider as dangerous both to religion and to the state. However, these prejudices were fading fast away, and he hoped the time would soon arrive when there would be a total separation between politics and religion. (*Applause.*) He concluded by trusting that they would all go away imbued with a spirit of truth and of charity for those who differ from them.

Mr. Favel being alluded to by the chairman, with a reference to the influence which he had had as a member of the Corporation of the city of London, in obtaining the decision of that body in favor of the petition for a repeal of the Test Act,—thus addressed the meeting:

He (Mr. F.) felt particular pleasure in having acted as a co-operator with the Chairman in the repeated exertions he had made in the cause of civil and religious liberty. They had acted together in the days of strife but they stood upon a high principle, and he rejoiced that they were now beginning to enjoy the harvest of their labors. (*Cheers.*) The shadows of the evening were upon himself and the worthy Chairman, but he trusted that his youthful friends would behold a great deal more than they had witnessed. Though he did not belong to the Unitarian denomination, yet he felt great pleasure in meeting the present assembly, for he always held them in esteem, on account of their advocacy of the great principles of civil and religious liberty. He was proud to say, that in the early part of his life he had co-operated with many distinguished and brave men of renown of the Unitarian denomination. Dr. Jebb had often cheered him when he was discouraged; the frequent remark of that great man was, "Every good effort founded upon good principle, will ultimately succeed." He had had the pleasure of being intimately acquainted with Dr. Priestley; the last night that distinguished divine spent in London, previous to his voyage to America, was in his (Mr. F.'s) house. (*Cheers.*) Whatever difference of opinion existed between them on different points, there was one common brotherhood—they were brethren under persecution. (*Hear, hear.*) Drs. Towers, Price, and Rees, were his warm and constant associates. With some of them he celebrated in that room, the centenary of the glorious Revolution of 1688; for whatever differences of opinion might exist amongst them, they all denied the right of human authority over conscience. When he spoke of the rights of conscience, it brought to his recollection the late Mr. Robinson, of Cambridge. In conversing with him upon that subject, Mr. Robinson told him, that being intimately acquainted with one of the heads of Houses at Cambridge, with a view of arguing on some disputed points between Churchmen and Dissenters—"Before we begin," said Mr. Robinson, let us settle one point—all questions on matters of conscience are to be decided between God and a man's conscience?" "Granted," said his friend. "Then," said Mr. Robinson, "I have nothing left to argue."—(*Laughter and cheers.*) He begged to say a few words with regard to the Corporation of the City of London. Whatever faults might have been attached to them formerly, their late conduct had exceeded his most sanguine anticipations. If the resolutions passed by that body in 1790 had been founded in truth the British nation at the present moment would have been in the most deplorable situation; for at that period the Corporation declared, that not only were the Test and Corporation Acts the bulwark of the Constition, but they also declared, that their removal would produce civil anarchy. If this be true, the country is now actually in a state of anarchy! (*Laughter.*) Subsequent to that period many gratifying circumstances had transpired, and not the least of these had been the triumph of civil and religious liberty. Upon that question he need not state to the company how warmly he had felt. He trusted that they would all feel that it was not the triumph of a mere party, but that it was the triumph of a great principle. It had removed one of the foulest stains from the national code, one of the most unjust blemishes on the Christian name; it was therefore the dawn of a great day, and relieved Dissenters from the stigma of being pointed out as men who were laboring under certain civil disabilities.

Mr. Holley.

The following instructive anecdote is from the Biography of Rev. Dr. Holley, recently published.—One of the gentlemen alluded to has been, for several years past, a decided Unitarian, and has suffered much persecution for his change of opinions.

'The edifice, of wood, in which Mr. Holley commenced his pastoral labors in Boston, was soon removed to Braintree, to make way for a more spacious and commodious brick church, adapted to the rapidly increasing congregation. The former building was put into excellent repair, and a day appointed for its re-dedication, together with the ordination of a new pastor, whose sentiments were decidedly Calvinistic. The society in Braintree invited Mr Holley to preach the dedicatory sermon, while several clergymen, whose opinions were in sympathy with those of the pastor elect, were engaged to take part in the ordination services. These gentlemen, alarmed at the celebrity of Mr. Holley, and dreading the counter-influence which his preaching would exert against their own, called on him in a body, a very short time previous to the day appointed, and requested him to decline performing the service for which he was engaged. Mr. Holley expressed great surprise at their request, and begged to know on what ground it was made. He replied, the ground was distinctly this; that he was not a believer in the divinity of our Lord Jesus Christ, and that therefore they could not conscientiously unite in a joint service with him on that occasion. After some remarks on the difficuly, if not impossibility, of ever procuring perfect uniformity of opinion among those who engaged in the services on such occasions, Mr. Holley said, "Pray, gentlemen, let me inquire if your own belief on this subject is so mutually correspondent as you imagine, and as would fairly justify you in making of me this unusual request. Does each of you firmly and unequivocally believe, that the being called Jesus Christ, who lived, and walked about, and ate, and drank, and died, on this earth, was verily the eternal God, the great First Cause of all things?" On their at first hesitating to reply, he addressed himself separately to each of them, and received answers from them all. One of them professed not to be exactly prepared to answer the question; another said he did not entirely believe in the divinity of Christ according to the terms stated by Mr. Holley; another declared, that he believed it in a certain sense; while the fourth unhesitatingly said, "Yes, I believe that he was very God of very God." "Very well, gentlemen," replied Mr. Holley; "you see that your own minds are as yet far from agreeing on this subject, and if you will take your own time to discuss it, and let me know when you all perfectly coincide, I will then be ready to make my answer to your proposal." They retired in silence, but they never again called upon him for a similar purpose.

Waltham Controversy.

The following extract in small type, is part of an article which appeared in the Christian Register of Sept. 15th 1827, in vindication of the Manufacturing Company at Waltham, against certain insinuations and charges in the Recorder.

"A house of worship was built for the accommodation of individuals in the employ of the Waltham Manufacturing Company, and some mutual and efficient measures were necessary to be taken for the permanent support of public preaching. A meeting of individuals thus concerned was appointed, a committee consisting of some of the particular friends of Mr. H. the predecessor of Mr. Whitman were chosen to recommend and adopt such measures as were though most fit.—The committee concluded that each individual male and female employed in the establishment should pay for one seat in said house of worship; amounting to two dollars a year at that time, but which since Mr. Harding's disconnection with the society, has been reduced to one dollar and fifty cents."

The above was quoted in the Recorder of Oct. 10th 1827, in an article under the signature of Eliphalet Pearson, a member of the Orthodox society at Waltham, and was replied to partly in the following words:—

"Now to every one not particularly acquainted with facts, this carries the impression that after that house of worship was completed, this arrangement was made by Mr. H.'s friends for his support, and that he had been supported in this way since that house was built, receiving pay from each individual at the factory, whether they attended on his ministry or not. And it is found that this impression had been carried abroad, even before it went through the medium of your paper. But nothing could be more false.—The facts are these. This house of worship was built by proprietors for the Second Religious Society, including those who from the factory might choose to worship there, together with a respectable number of those from the town. Mr. Harding was settled over the second Religious Society. His salary was raised by tax in the usual way, except a certain proportion which come from the rent of a number of pews owned by the Manufacturing Company, which pews it should be remembered, were rented to those, and *only* those who chose to attend that meeting.

Those belonging to other denominations, unless indeed they *chose* to have a seat in this house for occasional worship, were always exempted. This is the way Mr. H. was supported for about five years. The house of worship was built in the summer and autumn of 1820. In 1824 a large number of the voters of the factory removed to Lowell. In the winter of 1825, a petition praying for the taxing of the pews instead of taxing in the usual way was preferred to the general court, which produced some excitement between the factory interests and the interests of a part of the people of the town. The town party succeeded and the petition was not granted. Just before the annual meeting in the spring following, the male persons at the Factory were called together, by the superintendent of the Factory. And after remarking on the importance of their uniting to support the society, (expecting that the party opposed to them would oppose raising a tax to meet the expenses of the year ensuring,) he (the superintendent) proposed to all present to sign the parish book, and agree to pay two dollars a year for the support of good order and society and be entitled to a seat in the meeting-house, and the company would be responsible for the support of public worship. This was desired by the superintendent, as we have documents to prove, to meet a particular crisis, by making new arrangements for the support of religious institutions if the *old one* should fail. It is not my object to inquire into the motives, I hope they were good.—My only object is to shew *when* this rule about the pay for seats was proposed, and *by whom.* At this very meeting, under the influence of a speech made by the superintendent, this rule in question was agreed to, by the majority of those present. That is, they were willing for themselves to come under the rule of paying two dollars for a seat, and be released from tax. Here it originated. The *committee* alluded too was chosen at the close of this meeting, after the rule was adopted, not to originate this, but only to be the servants of the body who had already adopted if, to make some formal arrangements to carry it into effect. Beside on this committee of five there was but *one* who *does* or *ever has* belonged to Mr. H's church, or the Trinitarian society. Look again at the inconsistency of your writer; he tries to father the making of this rule on a committee consisting of Mr. H's particular friends, as though they had the principal management of the whole concern, and then in a paragraph below, when that will answer his purpose better, he says *four fifths* of the society were opposed to Mr. H. at the time his dismission was voted. Now keep in mind that this was only about three or four weeks after this rule was first proposed and adopted. And is it probable that one fifth of the whole made this arrangement and palmed it upon the other four fifths. It should be distinctly understood that immediately after this rule requiring them all to pay for seats was fixed, arrangements were made for dismissing Mr. H. Another fact is, that Mr. H. never received *one cent* of pay "collected from purses of all classes," to use your correspondent's words, till after his dismission was voted. Mr. H. was not then in a situation to dictate how the society should collect their money, but he did express his disapprobation. Another fact is that some of the *few* friends of Mr. H. who were present at that meeting either misunderstood the original design of this arrangement, or else the original design has been changed. Some of them understood it was only to be enforced upon those who voluntarily attend worship at that meeting-house, not once supposing that those who conscientiously worshipped *elsewhere*, were to be required to pay for seats there. And the one who was on the Committee, had no idea that it was to be an established rule, unless the society became exclusively a factory society. He consented to act on this committee after the rule was proposed and adopted, because, as he will not deny, he felt interested in the support of religious institutions, and was told that this was designed to meet a crisis which they feared at the next parish meeting, not expecting that this was to be a *permanent* arrangement whether the crisis they feared came or not—whether it became a factory society, or remained the second Religious society of Waltham. It was merely uniting among ourselves to hold up the society, if the parish, as was expected, should refuse their support. Now the difficulty feared did not come, the town party came forward at the approaching parish meeting and acted, in regard to voting the salary, *honorably*, and not as was feared and suggested by the superintendent and others. And the society remained the 2d Religious Society of Waltham. Now then seeing the crisis feared did not come, and the rule in question was no longer necessary, why should it be continued? And *especially* why should there be such an effort to make the public believe that this rule was made by Mr. H.'s particular friends? Whereas, it was made just before Mr. H.'s dismission, at a meeting when according to your correspondent's own statement there could be but comparatively few of Mr. H's friends present, and *when* for the FIRST TIME I, who certainly was one of those friends, heard the proposition, from one too, who was then a member of the first (Unitarian) church and society in the town, but who has ever since Mr. H's dismirsion been a leading and active member of the society worshipping in the house which Mr. H. left."

To the statement in the Register that the mode of taxation at Waltham was a *voluntary contract*, Mr. Pearson replies;—"It is voluntary in this way, the many who were never consulted about it, (females) and who remonstrated against it and the proceedings of the parish, may indeed

leave the employment and go elsewhere for labor, if they are not pleased to submit" to the regulation.

Mr. P. then proceeds to vindicate Mr. Harding from the charge that be violated his contract by remaining in town. We are told that Mr. H. relinquished all connexion with or claims upon the society, but that he never was "dismissed from his pastoral relation to the second Church," and was advised by an eclesiastical council to remain with them.

Mr. Pearson alludes also to another article which appeared in the Register of the 29th of Sep. 1827, signed "Truth and Consistency," in which it was hinted that both the Baptists and Methodists, connected with the establishment were unfriendly to Mr. H. their late minister. Mr. Pearson intimates that some of both these denominations continued friendly to Mr. H. and contributed to his support.

In the communication of "Truth and Consistency," it was also stated that Mr. Harding, at the time of his dismissal, requested the Society to pass a vote, signifying that "the only difference between the society and him, was that of religious sentiments." To this Mr. Pearson replies, that "Mr. H. never requested the passing of such a vote"—and proceeds to say:—

"The facts are these. A committee of the society called upon Mr. H. after his dismission was voted, during a recess of an adjourned meeting of said society, and asked him if he wished to make any communication to the society. His reply was that he did not know, from any thing official, for what reasons the society had voted his dismission, and of course did not know, whether any reply were necessary, and if so, he should not know what to reply, till he knew what he had to reply to. If they would inform him officially for what reasons the society had acted in this affair, he should then know whether to reply *at all*, and *what* to reply.

"This is all the request Mr. H. ever made. He did not ask them to vote their approbation or disapprobation, nor did he know what their vote would be. All he asked was the *reasons*, *whatever* they were, of their vote, that he might know what reply to make."

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 13, 1828.

Waltham Controversy.

An article purporting to be a review of Rev. Mr. Whitman's Sermon on "Denying the Lord Jesus," was published in the Boston Recorder of August 24th, 1827. A strong sentiment of dislike was expressed not only to the sermon, but to some circumstances relating to the support of Mr. Whitman. In the Register of August 25th we alluded to this review, and quoted some passages from it. During the early part of September we received a communication from a respectable inhabitant of Waltham, not connected with the manufacturing establishment, professing to give a statement of facts and circumstances relating to the support of the minister of the Society connected with the manufacturing establishment. This article we declined publishing entire. We however published extracts from it in the Register of Sept. 15th, omitting such parts as contained personalities, or as were deemed in any degree irrelevant to the general subject. The statements and reasonings in these extracts not being relished by the Orthodox party in Waltham, a long reply was prepared, probably by a gentleman of that place, which was signed and handed us by Mr. Eliphalet Pearson, with the request that we insert it entire. As we had inserted only extracts from the article to which it was a reply,—and as this communication contained disrespectful allusions to the *Christian Register*, and much irrelevant reasoning, we refused to publish it entire, but promised to publish extracts from it which should embrace all the facts there stated,—omitting, as in the former communication, only such parts as we deemed improper, or unnecessary and irrelevant. The gentleman consented to some erasures, but was unwilling to decide then that it should be submitted to our discretion. He left us, probably to consult with the person who composed the article; but we expected he would return with it so modified and abridged that we could consistently insert it. We requested him, on leaving us, not to go away and say, that we refused to publish the statement of facts contained in his communication.

This was the last that we heard of the subject till his communication appeared in the Boston Recorder of Oct. 26, prefaced by a letter from Mr. Pearson, in which he stated that the communication had been prepared for the Register, but was refused insertion;—that as we "had admitted anonymous pieces respecting the church of which he was a member, which gave the public very false impressions," he felt assured that we "would admit a statement of facts" in reply; but that in this he had "been disappointed."

We acknowledge that we were not a little shocked by this declaration that we refused to admit his "statement of facts." It was not true; and the declaration manifested a disregard to upright and true dealing which we were not prepared to expect.

On the appearance of the article in the Recorder, it was our purpose to have abridged it, by gathering up all the parts which might be considered as having any bearing on any previous statements on the subject in the Register.—This was delayed however, at the time, through the labor of the undertaking and the pressure of other engagements, and has been omitted till the present time. We have felt the less urged to select and publish the facts stated by Mr. Pearson, from the unwillingness he manifested to have anything published on the subject unless under his sanction. In this state the affair rested, till the recent appearance in the Recorder of an article generally considered abusive and libellous, which was replied to by Mr. Lowell, the agent of the "Boston Manufacturing Company,"—both of which articles we inserted in the Register of the 16th ult.

In a recent number of the Recorder, the declaration that we refused to publish Mr. Pearson's statement of facts, has been repeated, Mr. Pearson knows that this declaration is not in any proper sense true. The repetition of it however, revived our purpose of publishing a summary of the facts stated in his communication in the Recorder of Oct. 26th, a thing which, from the beginning, we have been ready and desirous to do, could we have obtained the statements in a reasonable and proper form. This purpose has been delayed one week by a call we received from an Orthodox gentleman in Waltham, who wished to know if we would publish a reply to the article in the Register of the 23d ult. on the Library connected with the manufacturing establishment at Waltham,—and also whether we would publish a fair statement of the facts in Mr. Pearson's communication to which we have alluded, should such a statement be furnished us. As it was not a matter of certainty, but only of probability, that we should receive such a communication,— we have, after waiting two weeks, inserted such extracts and such a summary as we considered fairness and justice required.

The article to which we allude commences on our first page, and has reference only to articles inserted last summer and autumn.

It was our intention to have inserted in this paper the material facts stated in the late letter of Mr. Pearson in the Recorder. But unavoidable circumstances have prevented.

Ordination at Providence.

On Wednesday last, Rev. Frederick Augustus Farley, from the Theological School at Cambridge, was ordained Minister of the Westminster Congregational Society in Providence, R. I. The following was the order of the services:—

Introductory Prayer and Selections from Scripture, by Rev. Mr. Greenwood, of Boston. Sermon by Rev. Dr. Channing, of Boston. Prayer of Ordination, by Rev. Dr. Edes, of Providence. Charge by Rev. Mr. Parkman, of Boston. Right Hand of Fellowship, by Rev. Mr. Gannett, of Boston. Address to the Society, by Rev. Mr. May, of Brooklyn, Conn. Concluding Prayer, by Rev. Mr. Walker, of Charlestown.

The services of the Ordination were performed in Rev. Dr. Edes's church, which was thronged with a devout and delighted audience. The services were unusually appropriate, serious, solemn and interesting. Dr. Channing took for his text, Ephesians v. 1. "*Be ye followers of God as dear children.*" His discourse was powerful and eloquent, and was considered one of his ablest and most successful efforts. We find it impossible to do justice to it in an abstract; and hope that it will be printed for the benefit alike of those who heard and those who did not.

The prospects of the Westminster Congregational Society are highly encouraging. It is but a few months since it was formed; and yet such has been their commendable zeal and activity that they have already settled a minister and proceeded far in the erection of a new church. This church is situated in Matthewson-street, on the western side of the river, and is to be built of stone, after the model of the temple of Erectheus at Athens, having eight Ionic columns in front.

We have all along felt a deep interest in the prosperity of this society, and congratulate them heartily on the bright prospects which now attend them. We rejoice that the cause of religious truth has acquired another advocate in that respectable and flourishing town. We are glad that Dr. Edes, who has so long and so faithfully maintained the principles of liberal and rational religion, has at last obtained a co-adjutor in his labors—and we anticipate the happiest results from their combined efforts.

It deserves to be mentioned that at the dinner provided for the Ordaining Council, the blessing was craved by the venerable Dr. Messer, of the Baptist denomination, formerly President of Brown University, and thanks were returned by Rev. Mr. Crocker, of the Episcopal Church.

A discourse was delivered, on the 10th of August last, by the Rev. Dr. Harris, of *Dorchester*, to the Congregational Society in *Portland*, Me. under the pastoral care of the Rev. Dr. Nichols. in behalf of the *Evangelical Missionary Society of Massachusetts*; and a contribution was made of *One Hundred and thirty dollars* in aid of the benevolent purposes of that excellent institution; and the receipt of it has been gratefully acknowledged by the Treasurer, B. Guild, Esq.

We understand that the Rev. Andrew Bigelow, of Medford, has received a unanimous invitation to become the pastor of the Unitarian Congregational Society in the city of Washington.

Theological School at Cambridge.

We regard the Theological School at Cambridge, as one of our most important and valuable institutions. Believing that the friends of true religion generally view it in the same light, and feel a deep interest in its prosperity, we take the earliest opportunity of laying before them the following *Extract from a letter of one of the Directors*, contained in the Third Annual Report of the American Unitarian Association, just published.

"There are some facts connected with the history and present state of this school, which may be interesting to you, as they evince strikingly the progress correct principles are making. The Board of Directors under the new constitution, came into office in 1824, at which time the school consisted of but thirteen members: there was also a large number of candidates resident at Cambridge, and it was not uncommon for ten or twelve of them to be unemployed for a succession of Sundays. The number of students has been gradually increasing, and now amounts to twenty-six; and the number of candidates, meanwhile, has been reduced to ten, all of whom are constantly employed, without being able to meet more than half the applications that are made for preachers. To supply this deficiency of regular candidates, the Faculty have been constrained to allow the members of the senior class to preach occasionally, and some of them almost constantly. During the last four years, thirty-five young gentlemen who were, or had been, connected with the school, have been settled in the ministry.—Several very pressing invitations from the South and West, for Unitarian preaching, the Faculty have been under the necessity of postponing indefinitely; and it is well understood, that if the number of our candidates were treble or quadruple what it is, they might all be constantly and usefully employed.

"These facts are an amusing commentary on the reports industriously propagated of late, respecting the declining fortunes of Unitarianism. They show, indeed, that the increase of ministers has not kept pace with the increase of churches holding our views; but this is an inconvenience which from its own nature is likely soon to be removed, the demand creating the supply. That this may be hastened, it is of unspeakable importance that all our churches, and the opulent and liberal amongst us, should direct their attention towards this seminary, and take care to provide it with the necessary means and facilities of a complete theological education. As the school increases, new foundations for scholarships are imperiously required; an additional professor is wanted, and the want is felt more and more every day; and the library also needs to be enlarged. In default of a sufficient number of scholarships, annual subscriptions of 100 or 150 dollars each have been promised and collected in several societies; and we hope this example will be imitated wherever there is the ability.

"We also hope that serious and gifted young men of liberal sentiments, throughout the country, will be led in the providence of God to embrace a profession which opens before them so bright and encouraging a prospect of usefulness. By the rules and regulations of the school a collegiate education is not made a prerequisite to admission; but only that the applicant has qualified himself to enter immediately on the appropriate studies of his class."

A very clear and able original article was inserted in the Register of the 23d ult. on "Foreknowledge, Existence of Evil and a Special Providence." Another, which was in some respects a continuation of the same subject, on the "Doctrine of Motives, and Moral Liberty," appeared last week. This week an article from the same pen will be found on our first page.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

Installation at Charlton.

In the Boston Recorder of August 8th, is an article under the signature of "Semel," the writer of which professes to correct some alledged errors in the statement made in the Christian Register, in relation to the late Installation at Charlton. As we think that "Semel" has himself fallen into some errors, and made statements which are unsupported by facts, it is considered but just to lay before the public, whatever belongs to the subject which that writer has passed under consideration.

"Semel" denies, that Mr. Turner was installed over the First Congregational Church and Society in Charlton; and says, "he has no connection with the First Congregational Church and Society in Charlton, and never had. In relation to this statement, I wish to offer a few remarks.

The question, which is the First Congregational Church and Society in Charlton, the Rev. Mr. Wilder's, or that to which Rev. Mr. Turner preaches, is wholly a question of priority, of little importance to either of those societies. Settle the question either way, nothing is gained by the one, nor lost to the other, either in point of numbers or sanctity. Still, it is as well, that every religious society should be called by the name which it is entitled to bear, according to the established usages and laws of our country. It is not denied, that a church was gathered in Charlton "nearly seventy years ago, which was called the Congregational Church of Christ in Charlton," nor that, "as such, it has been acknowledged by the neighboring churches, to this day." It has been decided, however, by the highest judicial authorities, that no church can exist for any legal purposes, separate from the parish or congregation. The church takes its name or designation from the society. If then a society is entitled to be called the First Society; the church, which is, in fact, a part of the society, will be called the First Church. We have never seen an account of the ordination or installation of a minister over the First Society and Second Church in any place. Such an account would be read with surprise.

That the society, over which Mr. Turner has been lately installed, ought, of right, to be called the First Congregational Society, in Charlton, and that it would be so denominated in law, cannot, we think, admit of a reasonable doubt. "Semel" admits, that had "any members or member of the Orthodox society; had any thing pertaining to the Orthodox, been left behind," that is, at the meeting-house, where Mr. Turner's society worship, "it would have been a shadow of excuse, it would have furnished Judge Parker's apology for the unblushing assumption of the name, "First Congregational Church and Society in Charlton." But "Semel" says, that when "this house came to pass into Unitarian hands, the original church and congregation withdrew from it, leaving not a wreck behind. Not an individual of the church or society—man, woman, or child, remained." Now, we want no "shadow of excuse" for the Unitarian society's taking the name of "the First Congregational Society. "The excuse is of a substantial character. "Semel" is mistaken in asserting, that all the congregation, or society, that worshipped in the old meeting-house, left it, when "it came to pass into Unitarian hands." There are two persons, at least, who now attend worship in the house, who were among those incorporated in 1798. Besides these, there are the children and heirs of several other persons incorporated, who belong to the society; and in all, there are more than twenty, who have regularly and uniformly contributed towards the support of preaching in the old meeting house, long before it passed into other hands. If those who remain at a house of worship, are entitled to take precedence of those who leave it, then is Mr. Turner's society the First Society in Charlton.

With respect to the statement in the Christian Register, that "long intervals have occurred, during which, they, (the people of the town) have been without preaching of any denomination," it may be observed, that if the writer of that article in the Register was misinformed, or committed a mistake, he will doubtless be pleased to have it rectified and to find, that "the Baptists have regularly had the ministrations of the word, this twenty years." If that writer has erred too, in supposing, that "the Orthodox have had long intervals of suspense," he can have no objection to see his error corrected. But what are the facts in relation to this part of the case? It has been satisfactorily ascertained, that from August, when Mr. Whipple preached his farewell discourse, to the February following, when Mr. Rich preached two Sabbaths, there was scarcely any preaching in the old meeting-house; that, from that time till the month of May ensuing, when Mr. Rich entered on his stated services with the society, it was destitute the principal part, if not the whole of the time; that Mr. Rich was prevented by indisposition from preaching, at one time, eleven Sabbaths, on two of which the society obtained another preacher; that, at another time, he was unable to preach for ten sabbaths; and finally, that when a settlement was made between Mr. Rich and the society, the committee or agents insisted on deducting the amount of twenty-five sabbaths from his stipend.

The writer in the Recorder intimates, that in obtaining subscriptions to the fund, there was something like "management," though "he has not room to develope the whole matter." In reply to this suggestion we can only say we have heard no complaint from any subscriber. The subscription was altogether voluntary. The instrument subscribed was read and understood by all. The object of the fund was fully explained. "Semel" says, "let those whose money is there holden, testify as to the management by which this pretended fund was got up." We say the same. Let them testify. No person concerned is afraid of their testimony.

The writer says, that "could the whole affair of getting up this church (the Unitarian church) be made known, we are persuaded, it would be a novelty to the religious public. To what "Semel" alludes, it is impossible to say. If he is acquainted with "the whole affair of the getting up this church." he is at liberty to "make it known." He says the church was "formed *anew*." But this was no "novel scene" Hundreds of churches have been originally formed in the same way. How was the church formed in Charlton in 1761, except by the voluntary association of individuals, subscribing a declaration of their faith?

In remarking upon the statement in the Register, that, "the audience were unusually serious and attentive during the public services" of installation, "Semel" intimates that the congregation behaved indecorously. This is the first and only intimation of the kind, we have ever heard. On the contrary we have heard it observed by many, who were present, that they had never witnessed Ordination or Installation services, in which so great decorum was maintained.

But, it seems, "the ceremonies of this installation were closed by the merry noise of a Unitarian Bowling Alley; and this, but a few rods from the house where the council dined." It is painful to be obliged to notice a statement like this. "Semel" must know that there is scarcely s public honse in the country, whether occupied by an Orthodox or Unitarian keeper, which has not its Bowling Alley; and that, on all public occasions, except the Sabbath, there will be some, who will engage in the pastime for which such places are erected. This might have been the case at Charlton. But whether the players were all, or any of them, Unitarians, we are not informed.

"Semel" gives credit to Dr. Bancroft's church for "refusing to have any thing to do with" the installation; and says, "the church at Lancaster, and one or two others deserve similar credit." But the fact is, no church but that at Worcester refused its assistance.

The suggestion, that Mr. Turner "had never been ordained, nor a member of any church," is incorrect. Mr. Turner was ordained in September, 1803, and has had a church, of which he was a member, in every place where he has been settled in the ministry.

Corrector.

For the Christian Register.

Why I would not be called a Calvinist.

If it was an evidence, that the Corinthians were carnal, because one said, I am of Paul; and another, I, of Apollos; and another, I, of Cephas—is it not a sign that one is carnal, when he says, I am of Calvin; or I am a Calvinist? If Calvinist *do not* mean Christian, then surely I should object to the name; if it *do*, still my desire to honor and obey the Saviour would make me prefer the title *Christian* to that of *Calvinist*; even though Calvin were one of the best of men.

But Calvin was arbitrary, overbearing, intolerant—impatient of contradiction—too ambitious of power, and spiritual domination. He claimed just as much infallibility as the pope did, and the same right to curse the creed which he did not make. He was also a persecutor.

The part he acted in the burning of Servetus would make me reject the name of Calvin. His character seems very deficient in many of the graces and virtues peculiarly Christian. Where do you find his mercy, meekness, humility, and charity? A bad name may exert a bad influence. I would not call a child Nero; I should be afraid that the name would infuse the spirit, and form the character. No doubt there are many good, and pious Calvinists; but goodness and piety can exist without that name. There were pious men before Calvin was born; and, no doubt, there are now, where his name is unknown.

Again I would not be called a Calvinist because his peculiar doctrines appear to contradict the gospel of Christ. I am aware, that many call themselves by his name, and yet reject most of his offensive opinions. But what is there charming and attractive in the *name*, after they have denied his doctrines?

I have said to many, who consider themselves Calvinists—Do you believe in the doctrine of election, reprobation, predestination? They answer, No! Do you believe, that any of those who die in infancy are lost? They answer, No! Where is your Calvinism then? O I am a *moderate Calvinist!* But where does Calvin encourage such *moderation?* You are *Orthodox*, while you deny many of those very doctrines, for disbelieving which I am accounted *heterodox!*

Again, I dislike Calvinism, not only on account of the name—the character of the man, and the unscriptural doctrines taught by him—but also on account of the exclusive and domineering spirit of the sect.—How they can reconcile their dispositions and conduct towards their dissenting brethren, with the gospel, I know not. What do they mean, when they speak of the *humbling doctrines of the Cross?* I desire to know what gospel humility is; and what are the evidences of it in the elect and regenerate soul?

Yes—I dislike the real spirit of Calvinism; to me it seems contrary to the spirit of Christ. They who possess it, appear to be discontented and unhappy themselves, and they are often the occasion of trouble and anxiety to others.

Grant what they claim—that *they* are certainly right in faith; and that all who differ from them, are wrong; yet, where do they find authority or encouragement for their feelings and conduct towards those in error? I like not the means they use, and the ways they take to defend and spread their own views of the gospel, and to refute and overthrow the opinions of others. I cannot think that they have a higher sense of the worth of souls, nor feel a deeper interest in the salvation of sinners than Christ did; and, Oh! that they would be more careful to follow his example, and to listen to his words, "Learn of me, for I am *meek* and *lowly in heart.*" If they know the truth, let them speak it in love! If they are brought out of darkness, may they walk as children of the light and of the day, and follow after charity!

For the Christian Register.

Hebrews.

The Epistle to the Hebrews sets the New Testament above the Old; and Christianity above Judaism. The gospel imparts a clearer light, and points out a plainer and easier way. Christ is superior to Abraham and Moses—to the prophets, and even to angels. He is inferior and subordinate to none but God. The sacred penman in this epistle tells the Jews how reasonable and necessary it was, that they should acknowledge and obey Jesus Christ. Moses was but a *servant*, Jesus is the *Son* of God.

i. 6. "When he bringeth in the first-begotten into the world, he saith, and let all the angels of God worship him!" Remember when you read this passage, that it is *God* who brings his Son into the world, and gives this command concerning him. The angels of God are to worship him *not as God*, but *as the first-begotten.* They are to show him that respect, reverence and obedience, due

to the Son of God. This passage is continually quoted by Trinitarians; and they suppose it favors their peculiar doctrines. But there is *no* good authority for the supposition. *Many* Trinitarians talk as though they *really* thought, that wherever the word *worship* occurred in the Bible, it meant the homage and adoration, which belong to the Almighty Father alone. And when they do talk thus, they show either great ignorance of the Scriptures, or great obstinacy and boldness. "You don't worship Christ," said a Trinitarian to me some time ago. What do you mean "by worshipping Christ?" The person was *immediately* confused and could *give no* answer to my question. It is *thus*, that many contend for and against opinions, about which they know almost nothing. "I suppose," said a Trinitarian to me, "we should not agree about the personality of the holy spirit." I replied, "Won't you tell me what you understand by the *personality of the holy spirit?*" The person was wholly unprepared for this question; though among the better informed. Much good might be effected, if we would frequently put this question—"What do you mean?"

Rom. viii. 7. "The carnal mind is enmity against God." Look in the margin of your great Bible, and you will there be told that *carnal mind* means "*minding of the flesh.*" Paul does not mean to say the *infant mind* is enmity against God. He and our Saviour also give a very different account of the character of young children.

Psalm. "I was shapen in iniquity." David does not say, "All men are shapen in iniquity." And if we make this confession universally applicable, why, then, must we not make many other confessions so likewise?

Timothy. Remember that the apostle does not say—GREAT IS THE MYSTERY OF THE TRINITY, but great is the mystery of godliness. God was manifested in the flesh—*i.* e. in Jesus Christ. How was he manifested in him? By power, wisdom, gifts, goodness and mercy—by holy living, by heavenly doctrines—and by words and works. He made known to men the character and will of God; and was a faithful representative of God upon earth. Jesus Christ, whom the Father sanctified and sent, was justified in the spirit, seen of angels, preached unto the gentiles, believed on in the world, received up into glory. The Scriptures reveal mysteries, so that we may know and believe them.

OBITUARY.

For the Christian Register.

Died, in Dedham, on the 3d inst. Hon. EDWARD DOWSE, aged 72.

The death of this individual has produced a deep sensation in the community of which he was an *immediate member, and* the cause of religion and of humanity has lost in him one of its firmest supporters, and most active and devoted friends. We shall not attempt, in the present brief notice, any *formal* delineation of the qualities of his mind and heart. We would simply offer a tribute of affection to his memory, and express the strong sentiment of regret for his loss, which, we are sure, pervades multitudes of breasts. He needs not our praises; they cannot soothe or gratify him; but it is due to ourselves and to justice to speak of his worth.

Mr. Dowse was largely endowed by nature with several of her choicest gifts,—a quick apprehension, vigorous and active intellect, a memory uncommonly tenacious, sensibility, fervor, and inherent nobleness of spirit. He had a liberal curiosity, he was fond of reading, and was well acquainted with the approved writers of the best age of English literature. Ethical and theological treatises afforded him peculiar delight. He may be said, of late years, at least, to have made theology his study. He inquired and thought much on the subject; his investigations were conducted with independence and courage; he abhored all affectation and deceit; he was a sincere lover of truth, and none was ever more diligent in seeking it. He had a firm belief of the divine origin of Christianity; he felt its excellence, and gave practical testimony of his reverence for its precepts, and his attachment to its promises and hopes. He entertained rational views of its doctrines; he regarded it as a message of mercy and of hope, not an annunciation of wrath, terror and despair. He dwelt with delight on the paternal character of the Deity; a cheerful and elevated piety formed a distinguishing feature of his mind, and ministered to his solace and support amid the trials and sufferings of humanity.

His moral perceptions were peculiarly just and elevated. He had a quick discernment and true relish of the fit and excellent in feelings, principles, and conduct. His virtues, his rectitude, his generosity, his oblivion of self, his consideration and tender solicitude for the comforts and welfare of others, were carried to a height seldom witnessed—a height, indeed, almost romantic. Those who knew him will testify that we are not now using the language of exaggeration; we are uttering sober truth. To those who knew him not we despair of conveying an adequate notion of his numerous excellences.—Figure to yourself a distinguished pattern of integrity and noble-minded beneficence, a man of unstained purity, of warm affections, and keen and expanded sympathy; whose spirit was deeply imbued with ardent, confiding, and rational piety, who lived, thought and felt as encompassed by the divine presence and love; a sincere and practical christian, faithful to all domestic and social relations, averse to ostentation modest and unobtrusive, liberal of favors, but shrinking from observation and praise, attached to truth, and desirous of obedience, meek and submissive to the appointments of providence, and undismayed by the approach of death, being sustained by unfaltering trust in God, by faith in Jesus his messenger, and by a hope full of immortality,—and you will have some conception of the prominent features of his character.

For the lives and example of such let us be grateful, and when they are summoned from our presence, let us cherish their names, and copy their excellences.

We observe in conclusion, Mr. Dowse belonged to that class of Christians termed Unitarian. His sentiments were the result of examination and honest conviction, and he exhibited a striking example of the power of what we deem a simple and scriptural faith to fortify and sustain the spirit in suffering, in disease, and in the hour of approaching dissolution.

We mentioned, in our last paper, the death of HORATIO DAWES APPLETON, of Baltimore, aged 20 years. He was a member of the class which graduated at our University a few days since, and had an honorable part assigned to him in the exercises of the day, which his health did not permit him to perform. His body was followed to the grave by those of his classmates who were in town; and the following tribute to his memory was intended for our paper of Saturday, but could not be prepared in season.

Centinel.

This event is the first inroad which death has made in the class of which Appleton was a member, and one has been singled out as his victim whose lost is most deeply felt. Just entering upon active life, in all the bloom of health, and in all the brightness of youthful hope, it has pleased the Almighty disposer of events to call him from this world and he is now to be added to the number of those, whose promises of future excellence and eminence have been blighted by an early death. After having passed their academical course, from its first commencement, without the loss of any one of their number, but a few days after its close its classmates are called to mourn over the early loss of one, who possessed a large share of their esteem and affection.

It is a consolation, though a mournful one, on the death of a valued friend, to feel that we have it in our power to speak of his character, as all love to speak of a departed friend, in terms of unmixed admiration and love; for the more we regret his loss in this world, the more we feel that he is qualified for a higher and a better one.

Appleton possessed a mind of no common stamp, a character of no ordinary excellence.—His talents, naturally of a high order, he had improved by assiduous cultivation; his was not one of those obtrusive minds, which are ever on the rack to display their knowledge, and to hear those around them express admiration of their talents; it needed an intimate acquaintance with him to discover all the rich stores of his mind; and as any one became more acquainted with him, he would find his opinion of his talents constantly increasing. He possessed a sound and accurate judgment; was remarkable for his acuteness and discrimination; his reading was extensive, and he wrote with purity, elegance and strength. He possessed also a perseverance, and an assiduity in the acquisition of knowledge, which, joined to talent like his, must have conducted him to eminence in whatever profession he should have followed. He loved learning for its own sake, and for the sake of the advantages which it confers on its possessor, as well as for those which it enables him to confer on others.

If his talents were worthy of respect, his character and disposition merited admiration and love.—Kind, gentle and amiable, he was ever ready to sacrifice his own convenience for that of others; firm in his integrity and unwavering in his principles, he was incapable of doing any thing base, wicked, or dishonorable. His rectitude was not to be shaken by sophistry or ridicule: free from that servile fear of the opinions of others, which is common to weak minds, he acted as he believed it *right* that he should act; and was not to be persuaded or terrified into doing that which he considered *wrong*.

He was deeply imbued with religious principles. His religion was that of the heart and not of the lips; "in the spirit, and not in the letter! whose praise is not of men, but of God." He acknowledges it as the rule and guide of his life, and he felt its power and efficacy during his last illness, and on his death-bed. By one of the last acts of his life, he gave to his friends a proof of his belief in the truths of Christianity, and of his sense of its consoling power in the dread hour of death. He died as a young Christian should die.

It is impossible, in the brief limits of an obituary notice, to do justice to a character like that of Appleton. Those who knew him, *felt* his worth and excellence. He will not soon be forgotten; we shall no longer look upon his face, but his remembrance shall not soon fade in the hearts of his CLASSMATES.

In Dedham, Hon. EDWARD DOWSE, aged 72.—The deceased was too bright an example of moral worth to go down to the grave unnoticed. We believe, that no one could, for any length of time, have enjoyed his society, without having his ideas of the compass of attainable excellence enhanced and multiplied. The faculties of his mind would, by themselves, have been conspicuous, had they not been outshone by the qualities of his heart.—With him, not honesty, probity and integrity only, but kindness, generosity, charity and all the kindred virtues were duties of perfect obligation. His studies were various and comprehensive, but they did not result alone in the enlargement of intellect or the improvement of taste, but all tended through these to a higher and nobler object—the object of rendering others happy. Hence that urbanity and condescension, which so signally characterised his deportment abroad and taught the countenance of all who knew him to assume involuntarily the expression of pleasure at his approach; and that man must have been deeply imbued with the spirit of avarice, who, in enjoying his hospitalities, could have coveted the means from which they flowed, rather than the manner of their bestowment. We believe there never was a man, who had a higher appreciation of moral excellence, or who was more intensely moved at the recital of an act of generosity or forgiveness. The chords of his sensibility vibrated at the slightest touch, and a stranger would have regarded the keenness of his sympathies at the sight of suffering as a misfortune, until he had witnessed the liveliness of his joy in relieving it. But it was as the steward of the poor, as the almoner of Heaven's bounties, that he was present, wherever misery was to be comforted or pain assuaged. To succor the necessitous, solace the unfortunate, came to him instead of the ordinary excitements of pleasure and the occupancy of business. All that portion of an ample revenue, not required for the liberal maintainance of a family establishment, was religiously devoted to public and private charities. The expression may strike as singular—we choose it because it is descriptive—that in the wide dispensation of his bounties, he was literally furtive and clandestine.—Not only like the good Samaritan, did he bind up the wounds of those whom he accidentally found by the way side, but, as the common air rushes to fill up a vacuity, he sought for objects of relief wherever affliction was to be consoled or the wants of poverty supplied; and yet, through all this godlike diffusion of benevolence, the injunction of scripture was strictly obeyed and the right hand was unknowing of the beneficence of the left. That he might sometimes bestow injudiciously is only to say, that sometimes his generosity triumphed over his judgment—a triumph we must surely forgive, for in that contest it is seldom the victor. When the tendrils of affection spring forth so luxuriently, they will sometimes fasten upon unworthy objects.

The deceased was, in the most comprehensive sense of the word, a christian—not a *periodical* christian, at morning or evening, or at church merely—but at all times and under all circumstances, and evinced the deep sincerity of his faith by the habitual practices of his life; furnishing daily and beautiful illustrations, how much more efficacious are the lessons of the exemplary than the disputations of the polemical.

His mourners will be numerous and sincere.—The intelligent and educated will mourn him, for his conversation was furnished from a mind, rich in the treasures of knowledge;—the religious and philanthropic will mourn him, for he every where scattered the seeds and nursed the germs of virtuous principles;—but above all the poor will mourn him, for he stood at their thresholds and kept back cold and hunger from their dwellings.

To those who did not know him, we may appear to have said too much; to those who did, we are conscious of sketching his character too feebly.—But we could not say less, for the delineation of excellence is delightful and the contemplation of virtues tends to their reproduction. We deem his loss irreparable, but we would not repine, believing that he is translated from the darkness and the sorrows of mortality to an eternity of blessedness. *Patriot.*

Died at Exeter, N. H. on Sunday night last, after a long and painful illness, Hon. John Taylor Gilman, aged 75, a gentleman extensively known, and highly respected in public and in private life. He was an active supporter of the cause of the country in the period of the revolution, was frequently a member of the State Legislature, and in 1782 was appointed a member of the Continental Congress. In 1794 he was chosen Governor of New Hampshire, to which office he was elected by the people for 11 successive years. Again, in 1813, and the two next years, he was elected to the same office, the duties of which, as well as of the other public offices which he filled, he performed to the great satisfaction of the people, as is sufficiently shown by their votes. While in and out of office, he lived in a style of hospitality, which made his house the frequent resort of his many friends, who will long cherish a grateful recollection of his worth. He was the brother of the late Hon. Nicholas Gilman, who was also a member of the Continental Congress, and for eight years a Representative and the same number of years Senator in Congress, under the present constitution, and also of the Hon. Nathaniel Gilman, for many years Treasurer of the County of Rockingham.

Bos. Dai. Adv.

LITERARY.

JUVENILE MISCELLANY. The following respectful and just tribute to this valuable publication, is from the Traveller of the 5th instant.

Miss Francis, with the aid of several lady contributors of high literary attainments, succeeds, beyond the anticipations of her friends, in sustaining the popular character of the Juvenile Miscellany; and each successive number, as it makes its modest, unobtrusive bows, presents us with something new, something palatable, and something to gratify and instruct the tender juvenile mind. The number for September, just from the press of Messrs. Putnam and Hunt, commences a new series, and has accordingly received some improvements in addition to the increased beauty of its typographical appearance. The picture of the little "Cottage Girl" is among the very best specimens of American lithography, and the story which it illustrates is calculated to rivet the attention, please the fancy and improve the mind. The scene of the early part of the story is laid in Devonshire-street in this city. We notice the history of "The Little Goodwins," a sketch of considerable length, by Mrs. A. M. W. as being worthy the careful perusal of our youthful friends.

A second and cheaper edition of Mr. Francis's *Derby Discourse* on "Errors in Education," has been published, and is for sale by *Bowles & Dearborn.*

Barnstable Journal. We have seen proposals for publishing a weekly paper, by this title, at Barnstable, and we understand that arrangements have been made for issuing the first number, in the course of a week or two. Barnstable is now, we believe, the only county in the state, except Dukes, which does not support a newspaper. Its situation is such as to afford the opportunity for collecting much local information, interesting to the whole commercial community, and especially to those individuals in all our commercial towns, who have sprung from this nursery of seamen and merchants. The publishers engage to pay particular attention to the procuring of shipping intelligence, and in this department alone, they may render a service which will entitle them to a liberal patronage.

Subscription papers are left at Nathaniel S. Simpkins & Co's, No. 1 Brattle-street, and at Messrs. Hawes, Gray & Co's, No. 20 India street. *Adv.*

Waterville College, Maine. Commencement Wednesday [illegible] was conferred on twelve young gentlemen, and the second on five gentlemen, in course, and on the Rev. Charles Otis Kimball, of Methuen, Mass. His Excellency Governor E. LINCOLN and suite attended the anniversary.

SUMMARY.

England. The British Parliament was prorogued July 28th to Aug. 28th. Extract of the King's speech delivered on the occasion:

The endeavors of his Majesty to effect the pacification of Greece, in concert with his allies, the King of France and the Emperor of Russia, have continued unabated.

His Imperial Majesty has found himself under the necessity of declaring war against the Ottoman Porte, upon grounds concerning exclusively the interests of his own dominions, and unconnected with the stipulations of the 6th of July, 1827.

His Majesty deeply laments the occurrence of these hostilities, and will omit no effort of friendly interposition to restore peace.

The determination of the powers, parties to the treaty of the 6th July, to effect the objects of that treaty, remains unchanged.

Latest from Europe. By the arrival of the packet ship Caledonia at New-York, on Tuesday from Liverpool, London papers to July 31st have been received. The British Parliament was prorogued on the 28th for one month. The speech, which was delivered by commission, does not give much light on the affairs of Europe, any farther than that it contains assurances of a continued good understanding between the allied powers, and of the determination of the parties to the treaty of July 6, to carry the objects of that treaty into effect.

A French army was about to sail from Toulon for the Morea, to embark on the 5th and on the 15th of July. The Paris Monitor announces that the expedition was to be commanded by Lieut. Gen. the Marquis Maison, and names four Major Generals who are to act under his command. The armament is to consist of 7 or 8000 men, with a reserve of an equal number, to be formed at Toulon. The troops are to be landed at Napoli di Romania. It was reported that a British squadron was to co-operate with this armament.

It was reported that Austria has been invited by Russia to take temporary possession of Bosnia and Servia, and also that there was to be a Congress of the Allied Powers at Laybach.

Two additional bulletins of the Russian army have been received. The last announces that the head quarters were to be moved forward, by forced marches, to Bazargik. The main army consists of 54 battalions, 48 squadrons, and 6 regiments of Cossacks, with 250 pieces of cannon.

Accounts from Bucharest state that the Turks had begun to bombard Silistria. Gen. Paskewitch, from the frontiers of Persia, entered Asiatic Turkey in the middle of June, and having met with little opposition, had arrived near Erzerum, which place he was about to besiege.

In Greece a conspiracy to take the life of the Count Capo d'Istria had been detected, and Colocotroni, with 25 accomplices, had been arrested.

Spanish Navy. The naval force of Spain in service on the 1st April, 1828, consisted of the following vessels of war, viz.

Line of battle ships—two of 80 guns and one of 74.

Frigates—two 52, two 52, and four 44.

Corvettes—one 26 and two 20.

Brigantines—thirteen, carrying from 14 to 22 guns.

Three schooners of from 10 to 16 guns, and four vessels of smaller size.

Of these 36 vessels, 15 are now in America, under the command of Com. Laborde.

From St. Thomas. The fever was raging considerably when the schr. Randolph left there. She has arrived at Baltimore. Numbers of vessels under the Buenos Ayrean flag have committed depredations about the Windward Islands.

Brazil. The ship Lafayette, which has arrived at Baltimore from Rio Janerio, brings the news, that Brazil has concluded a convention with France, by which she agrees to pay for all French vessels and cargoes seized and condemned by her, in three instalments, to be made in London: the first immediately, the last on Dec. 31st, 1829.

Peru. Lima, May 22. The punishment of the son of Gen. Vidaurre, who had been condemned to death for an attempted rebellion, has through the influence and solicitations of his mother, been commuted to ten years banishment.

Russia. The 8th and 9th Bulletins of the Russian Army are dated at the camp Karassu, July 6th, giving further details of the capitulation of the fortress of Brailow. The Russian main army was to advance by forced marches to Banargik.

The Gazette de France of July 29th, gives the latest advices from Bacharest.

Bucharest, July 18. Accounts this moment received inform us that Managlia, an important fortified place, which defends the road to Varna, has surrended to the Russians. There is now no obstacle to stop the march of the left wing of the Russians towards Varna.

Private letters received at Vienna, from Bucharest, of the 4th July, say that the Russian Authorities had arrested fifteen individuals, guilty of having designedly brought the plague to that city. The same letters assert that Russian troops had already effected a landing near Varna.

A French squadron of a ship of the line, 4 frigates, and sloops of war, were off Rio about July 25th. The indemnity above mentioned procured by them, amounts to 25 millions of francs.

The appointment by the Emperor of Russia, of Alexis Eustaphieve, Esq. to be his Consul General to the United States, to reside in New-York, is confirmed. *Cent.*

Trinity Church. The Corner stone of the new Church in erection on *Summer-street*, will be laid with appropriate ceremonies on Monday next. The edifice is to be of Quincy Granite, constructed in the massive gothic style of architecture, and will add to the ornaments of the city.

The difficulties which have arisen between the city and the corporation for erecting a bridge from Sea-street to South Boston, are in a train for amicable adjustment. The city and the corporation have agreed to refer the points of difference to to the arbitrament of Loammi Baldwin, Samuel Hubbard, and Leverett Saltonstall, Esqr's. The high character of those gentlemen is a sufficient guaranty, that their decision will be satisfactory to all parties. *Patriot.*

Mr. E. Wetherell, of Pembroke, one of the masons employed in the erection of the Bunker Hill Monument, was killed on Friday last, by a fall from the staging.

The Shipwrecked Wanderer. The Portland papers in republishing the melancholy story of Mrs. Bradlee, subjoin the following notice, which we presume to be at the request of the humane *British Vice Counsul* of *that* Port.

Note. Any communications addressed to the British Vice Consul of Portland, relative to the above wanderer or the boy alluded to, will be thankfully received.

Rev. Mr. DELANEX, has been unanimously elected Provost of the *University* of *Pennsylvania.*

MARRIAGES.

In this city, on Tuesday evening, by Rev. Mr. Gannett, Mr. James T. Hayward to Miss Sarah Appleton Dawes, daughter of the late Judge Dawes.—By Rev Mr. Lowell, Mr. Charles Bulkley, of Philadelphia, to Miss Eliza H. Hunt. By Rev. Mr. Pierpont, Dr. John Flint to Miss Sarah H. Gore; Mr. Daniel Messer to Miss Sarah Merritt.

In Cambridgeport. Mr. Henry Prentiss, of this city, to Mary E. Dickenson, of Cambridgeport.

In North Bridgewater, Jonathan Snow, Esq. of N. Bridgewater, to Mrs. Elizabeth Tolman 2d, of Dorchester.

In Worcester, Edward J. Vose, Esq. to Miss Frances Sophia Burling.

In Bangor, Me. Maj. Nathaniel Haynes, publisher of the Eastern Republican, to Miss Caroline I. eldest daughter of Hon. W. D. Williamson.

In Augusta, Me. by Rev. B. Tappan, Dr. Abner Phelps, of Boston, to Miss Eliza S. Gillpatrick, of A.

In London, Mr. George Tennant, who has left a legacy producing 201*l.* per annum, to be expended for shaving a number of the poor of the parish to which he belonged, on Saturday nights, to enable them decently to attend on divine worship on Sunday.

At sea, Sir Ralph James Woodford, Governor of Island of Trinidad.

DEATHS.

In this city, Mrs. Elizabeth, wife of Henry Lane, aged 36; on Saturday morning last, Mr. Jonathan I. Kendall, merchant, aged 26 years; Mr. Joel Atherton, aged 21; Mr. Seth Raymond, aged 38; Mr. Amasa Penniman, aged 66; Mr. John Burt, aged 38; Mr. Benjamin Gale Houston, aged 37; Mr. David Hayden, aged 30; Mrs. Jane McGinnis, 48; Mr. William Garret, 39; Sarah Elizabeth, youngest child of the late John G. Plamboeck, aged 8 years.

CHRISTIAN EXAMINER.

THIS DAY published, by BOWLES & DEARBORN, 50, Washington Street, the Christian Examiner, and Theological Review, No 27.

Contents. Miscellany. Sketch of the Life and Character of the Hon Samuel Howe; the Rite of the Lord's Supper, a Symbolical Language.

Poetry. Heaven.

Review. Art. VII. 1. Fourteenth Annual Report of the Massachusetts Society for the Suppression of Intemperance. 2. Discourses on Intemperance, preached in the Church in Brattle Square, Boston, April 5, 1827, the day of Annual Fast, and April 8, the Lord's Day following. By John G. Palfrey, A. M. 3. First Annual Report of the Executive Committee of the American Society for the Promotion of Temperance. Art. VIII. 1. The future Punishments of Infants not a Doctrine of Calvinism. 2. The Future Punishments of Infants never a Doctrine of the Calvinistic Churches. 3. On the Future State of Infants; three Letters addressed to the Editor of the Christian Examiner, and published in the Spirit of the Pilgrims for January February, and March. By the Rev. Lyman Beecher, D. D.

Notices of recent Publications. Which Society shall you join, Liberal or Orthodox; Pierpont's Ordination Sermon; Loveland's Greek Lexicon; Thrush on War; the School; Griffin's Convention Sermon.

Intelligence. Unitarian Mission at Calcutta; American Unitarian Association; Massachusetts Convention of Congregational Ministers; Ordination at Baltimore; Installation in Boston; Ordination at Dennis; do at Brighton; do at New-York.

View of Public Affairs. Russia, Greece, Great Britain, Portugal, South America, Central America, Mexico, United States.

Obituary. Mrs. Robinson. Sept. 13.

TO LET,

FOR one year or more, a House in Central Court, possession given on the first day of October next. This is the most pleasant house in the Court, and in perfect order.—Inquire at this office. Sept. 13.

FOR SALE,

A SHARE in the Boston Athenæum.—Inquire at this office. Sept. 13.

REMOVAL,

BOWLES & DEARBON respectfully inform their customers and the public, that they have removed to the new Stone Building, No 50, Washington Street, five doors north from State Street. By this removal they have obtained a much more commodious Store than they formerly occupied, and have also a room in the second story, immediately connected with the Store, in which may be found the principal Periodicals, Newspapers, &c, which will be free of access to every one; particularly for Clergymen and others who reside ou of the city. All articles in their line will be sold wholesale or retail, on as favorable terms as can be had in the city. They hope, therefore, for a continuance of the patronage they have already received, and solicit the favors of all who may have occasion to purchase BOOKS, STATIONARY, FINE CUTLERY, &c. &c.

CLASSICAL, SCHOOL, THEOLOGICAL and MISCELLANEOUS BOOKS, will be furnished to Libraries, and individuals, at low prices.

They also publish a great variety of BOOKS for children and young persons.

Having paid particular attention to this branch of their business, they are enabled to offer a select and approved list of Books for Juvenile Libraries, Sunday, Schools, &c. upon reasonable terms. They still continue to publish their series of "Original Books for Children," a number of which are now in press.

Sept. 6.

MILTON ACADEMY.

THE Academy at Milton, having been recently vacated, in consequence of the indisposition of Mr. Howe, its late Instructor, a Successor is now wanted. Any Gentleman duly qualified, and wishing the situation, is requested to apply by letter, or personally on or before the 13th of September next, either to

Rev. Dr. Richmond, *Dorchester.*
Rev. Dr. Gray, *Roxbury*, or to
S. H. Babcock, Esq. *Milton*, or his Store in Boston, No. 9 Central-street.

Aug. 23. 3t. By Order of the Trustees.

NEW COMMISSION STORE.

THOMPSON BAXTER would inform his friends, and the public in general, that he has opened a COMMISSION STORE, at No. 190, Washington-street, directly opposite the *Malboro' Hotel*, for the sale of Boots, Shoes and Domestic Goods, at wholesale and retail, and for cash only.

☞ Cash advanced on consignments, which are solicited. Aug. 30.

CHRISTIAN TEACHER'S MANUAL.

JUST published by BOWLES & DEARBORN, 50 Washington-street,—*The Christian Teacher's Manual*; designed for families and Sunday Schools. Vol. I. No. 5.

CONTENTS.

The Jewish Temple; Andrew Inglis; On the properties of Water; Infant Classes in Sunday Schools; Upon the right Method of Reading the Scriptures; Extracts from Dr. Harris's Natural History of the Bible; On the Eye; Death of a Christian; Communication. 3t Aug. 30.

POETRY.

LINES ON THE CORPSE OF AN INFANT.

Heave not a sigh to break the rest
So calm and deep, and let no tear
Fall on the pure and spotless vest
Of innocence on its early bier.

Raise not a wish to call her back
To the dark and stormy scenes of time,
Where sin had tainted soon the track
Through which she passed to a happier clime.

Bless'd, indeed was her human story;
An angel mind in a moral frame;
No ill could tarnish its native glory
Ere called to God from whom it came.

The spirit immortal, which here in vain,
Perchance, with sorrow and sin had striven,
Is blest beyond the reach of pain
In the bosom of God,—the Father in Heav'n.

Then shed no tear, and heave no sigh,
For the babe that rests on its quiet bed;
But fix thy sorrowing thoughts on high,
And prepare to join the happy dead.

M. Repository.

MORNING.

In morning's radiant beam, Almighty One!
My thoughts ascend to Thee! Visions of love
Rise on my soul, and raise it far above
This low, dim world—and when the day is gone,
And twilight's length'ning shade is hastening on,
And the dull night comes lighted by her still,
With all her train of glory—still afar
From every human eye—absorb'd alone,
Almighty One! my thoughts ascend to Thee!
And dreams of everlasting power surround
My wondering spirit in the deep profound
Of the blue depths—and with 'rapt heart I see
In the fair skies, bright stars, earth, sea and air,
God, nature's God, still present everywhere!

R.

EVENING.

It is the hour for thought—but far
Be thoughts of guilt, of grief, or gain!
Far hence be passion's withering war,
Regret, remorse, and care's harsh jar,
Pride, hate, revenge, and all that mar
The music of the heart with pain!

But every sweet and sacred glow
To this soft hour of peace be given!
The sigh that speaks not guilt nor woe;
The tender calm; the melting throe;
The thoughts that brighten as they flow,
And warble to the waves of heaven!

MISCELLANY.

PRISON DISCIPLINE SOCIETY.

The Boston Traveller of last week gives the following abstract of the Reports and doings of the Prison Discipline Society.

One of the most noble and efficient institutions of our country, is the Prison Discipline Society, which is now in the fourth year of its existence. Its chief object is to search out the evils of old systems of management, and persuade to their abandonment; to examine new plans, by comparing them with the result of experience, and if imperfect, prevent their introduction; to prevent misapprehension among such as are laboring in this course of humanity and benevolence, that the work of reform may not unnecessarily be retarded; to compare the systems of different countries, and thus furnish examples for imitation, and strengthen the purposes of reform. Similar efforts, in regard to this are making in England and on the continent of Europe; which, according to the accounts received, have been crowned with the most flattering success. The Prison Discipline Society of our country which is but just emerging from infancy, has already accomplished much in the way of arousing State governments and benevolent associations to aid in advancing the cause; and thus important facts have been disclosed and valuable documents published, which will form the basis of present practical conclusions and perhaps regulate the proceedings of future states and generations.

The Report of the Society last year formed a volume of 160 pages, and disclosed a black and truly appalling record of evils then existing in our prisons; the report the present year contains, in a less number of pages, the collected wisdom and research of a twelve months' devotedness to the philanthropic design, by the able and energetic Secretary; to whom, every friend of humanity, every advocate of good order and reform, after perusing for himself the mass of facts and useful intelligence, will feel he owes an acknowledgement of gratitude.

To give the appearance of *system* to the report, and exhibit its contents in the most clear and intelligible manner, the whole is arrayed under twelve distinct heads; the first of which is an explanation of "What is done to prevent evil communication in prisons." When this society was formed, more than two thousand three hundred convicts, in nine prisons, were lodged, at night, in about two hundred rooms; where every vice was learned and every correct principle eradicated. Since that time, in Maine, authority has been granted to increase the number of cells for the separate confinement of any probable number. In Massachusetts, a new prison to contain 300 cells is more than half completed; in Connecticut, Newgate is abandoned and the new prison at Wethersfield finished; in New-York, at Auburn, the cells are sufficiently numerous to separate the convicts at night, though the number has increased to more than 550; at Sing Sing, 400 cells are completed, and all the prisoners from New-York city have been removed there; in Philadelphia, a new penitentiary has been commenced and 100 cells constructed; the foundation for a new building in the Baltimore penitentiary has been laid, for which the State has appropriated $30,000; and a building at Washington, to contain 160 cells, is in progress.

The second head relates to the measures taken to provide instruction. In Maine prison, a chapel has been erected. In Vermont, the Legislature has appropriated $100 a year in addition to a like sum before granted to supply religious instruction; in Massachusetts, a chaplain is employed at a salary of $500 annually, who devotes all his time to the appropriate duties of the prison; in Connecticut, prayers are offered and the scriptures read to the convicts every morning and evening; in New-York, at Auburn, there is a sabbath school of 125 convicts, taught by 20 students from the Theological Seminary, and other appropriate exercises; at Sing Sing, the chaplain receives $300 per annum for his services, he preaches every sabbath and has two religious services every evening; in New-York city at the several institutions for offenders, religious instruction is imparted; in New-Jersey, at Lomberton, in the Philadelphia prison, the Baltimore penitentiary, and the State prison, prayers are attended, as well on secular days as on the sabbath.

The third branch refers to the diminution of the current expenses. The new prison at Wethersfield, Con. containing 97 convicts, earned during the 6 months ending 31st March last, a surplus sum of $1,017 16 —the old Connecticut Prison (Newgate) for twenty five years preceeding 1826, cost the state about 5,680 annually, or $204,480 for the whole period. In the Prison at Auburn, N. Y. it is estimated that the convicts, 550 in number, now earn 33,307 36 per annum, and that no expense whatever will accrue to the state for their maintenance. At Sing Sing, the keeper offers to enter into heavy bonds, on condition of receiving the surplus, that the convicts will annually earn more than the expenses of the prison—the state of New-York since 1796 had paid $1,800,000 for the support of prisons. The New-Hampshire prison is also a source of income. On the other hand, Mass. which had realized $19,000, from the state prison during the years 1825 & 6, suffered an actual loss through the same source last year, of $5,000; New-Jersey has been for a number of years involved in a debt of from 3 to $7,000 per annum for the support of about 70 convicts; and Pennsylvania, during 6 years prior to 1826, sunk $179, 373 30 in maintaining the old Walnut-street prison.

AMERICAN LYCEUM.

This institution proposes a system of mutual instruction, fitted to the towns and villages in New England, and other parts of the country. The instruction is to be conducted at weekly or occasional meetings for reading, conversation, discussions, dissertations, illustrating the sciences, or other subjects of useful knowledge, or popular, *practical* education.

To aid these exercises, it is proposed to have each branch or town Lyceum, supplied with books, simple articles of apparatus for illustrating the sciences, and their application to the business of the farmer, mechanic, or civil engineer; also, specimens of Natural History, viz. Geology, Mineralogy, and if disposed; in Botany and Zoology.

This collection is to be made with reference to the various classes of society in a town, and deposited in some central place, where persons from all sections of the town, and of various pursuits and ages, can meet, according to arrangements made to accommodate the whole.

At one time, school teachers can meet, and discuss or illustrate subjects relating to their profession, and consequently for the benefit, not of themselves, but of their schools, and through them, for the benefit of the community and the world.

At the same or another time, misses and lads, young ladies and gentlemen, who frequently waste their time in schools with little children, or have passed the age for common school instruction, may meet, and receive in a weekly or semi-weekly course of exercises among themselves, or under the assistance of regular teachers, a clergyman, a lawyer, a physician, a farmer, a mechanic, a merchant, or any gentleman or lady, competent and disposed to teach, instruction fitted to their age, pursuits and wants.

At the same place, and with the same opportunities, farmers can meet, to bring together their own views and experience, and compare them with those related by authors upon the subject of consideration, it having been adopted at a previous meeting. By the aid of apparatus and tests, the correctness of views or principles may, perhaps, be tried by actual experiment.

Mechanics can also make use of the same place, library, apparatus and specimens, to illustrate subjects, and prove or test principles, which they daily use, and a knowledge of which would increase both to their satifaction and success in their useful pursuits.

Societies of females, for literary or benevolent purposes, might improve the same opportunities, to give interest to their meetings, and greater efficiency and usefulness to their exercises.

Besides exercises fitted to the pursuits or the wants of particular classes of society, others of a more general or popular character may be introduced, such as popular lectures on the sciences, or any other subject of useful knowledge and common interests; and these either by a citizen or citizens, or by some one employed from abroad for the purpose.

To strengthen and facilitate the operations of the several branch Lyceums, all in a county are to be united by a Board of Delegates, who are to meet semi-annually, to adopt regulations, and forward measures for the general and mutual benefit of the whole. A County Lyceum is intended also to adopt measures for the benefit of schools in their district—to collect facts respecting their state and their wants, suggest improvements, and perhaps act as a Board of Examiners of school teachers in the county, and of course to take the place of town committees for that object.

Each County Lyceum in a State is to appoint one or more representatives, to meet perhaps during the session of their Legislature, to organize and adopt measures to advance the interests of education. A State Lyceum may act as a Board of Education; and by appointing committees for specific objects, viz. one to examine and recommend school books; another to determine upon the most essential branches in a system of popular education; the proportionate time and attention proper to devote to each; the order in which they should be introduced, and the most efficient methods of inculcating them.

Not only the various subjects of instruction, but the different faculties of the mind, viz.—judgment, memory, temper and imagination, might justly come under the consideration of this or another committee. The object of such a committee would be to give both efficiency and symetry to education.

From several State Lyceums a General Union might be formed, to be called the American Lyceum, and to perfom the duties of an American Board of Education, in the most extensive sense of the word.

Under the patronage of the American Lyceum may be published a Journal, or the Journal of Education; small, familiar and practical treaties on the sciences; scientific, biographical, or historical tracts, &c. for the benefit of the various town Lyceums, schools, workshops, taverns, steam boats and private families.

More than fifty societies upon this plan are already formed, and from the greater or less success which has uniformly attended their operations, and from the great increase of strength and efficiency which an extensive and GENERAL UNION of the plan could not fail to give to individual efforts, it is most earnestly hoped that every town and village in New-England, at least, will take the subject into early and serious consideration, to determine whether they cannot, during the approaching autumn and winter, participate in spirit, and engage in the exercises, that they may enjoy the benefits of an institution designed for the diffusion of knowledge and the benefit of the world.

VOTES IN THE SEVERAL STATES.

The following article, copied from the Staunton (Va.) Spectator, may be useful for special reference, at the present season of elections.

Right of Voting as exercised in the Several States.

In New Hampshire—every male inhabitant 21 years of age, three months in the state—students, paupers, &c. excepted.

In Massachusetts—every male citizens, paupers, and persons under guardianship excepted, one year in the state, and six months in the town or township where he offers to vote, having paid a tax within two years, unless exempted therefrom by law.

In Rhode Island—No constitution—By Charter of Charles II. all freemen vote.

In Connecticut—every white male citizen, having a legal residence for six months with freehold of seven dollars per annum, and every white male enroled in the militia one year, or being exempted from military duty by law, having paid a state tax within the year, and of good moral character.

In Vermont—every man of quiet and peaceable behaviour, one year in the state.

In New Jersey—all inhabitants 12 months residence, worth a clear estate of 50*l* proclamation money.

In Pennsylvania—every freeman who has resided two years in the state, and paid a tax, and the sons of such between twenty-one and twenty-two without the payment of a tax.

In Maryland—all free white males, 21 years of age, having resided one year in the state, and six months in the county.

In North Carolina—all freemen with a freehold of 50 acres, and a residence of one year for senators; and all freemen resident 12 months, having paid taxes, for members of the house of commons.

In South Carolina—every free white citizen, having resided two years in the state, with a freehold of fifty acres, or town lot possessed for six months; or not having such freehold, or lot, a residence of six months in the election district where he offers to vote, and the payment of a tax within the year of three shillings sterling towards the support of the state government.

In Georgia—All citizens and inhabitants, who have paid the taxes required of them and resided six months where they vote.

In Louisiana—every free white male citizen, residing therein one year, having paid a tax or being a freeholder.

In Kentucky—All free white male citizens, two years in the state, and one in the county where they vote.

In Ohio—every white male inhabitant, one year therein, and having paid a state or county tax.

In Tennessee—every freeman, or inhabitant of the state, if a freeholder, may vote in the county where the freehold lies, without being a resident thereof—if not possessed of a freehold he must have resided six months where he offers to vote.

In Mississippi—every free white male person, one year in the state, and six months in the county, serving in the militia or paying a tax.

In Illinois—white male inhabitants, six months in the state.

In Missouri—All free white male citizens one year in the state and three months in the county.

In Alabama—every white male of lawful age, having resided one year in the state, and three months in the county.

In Indiana—all white male citizens one year in the state.

In New York—evere male citizen of the age of 21 years, one year in the state, and six months in the town or county where he offers to vote, having paid a tax within the year, or legally served as a militiaman or fireman—or labored upon the public highways, &c.

In Maine—Every freeman having his residence established three months before the election; students, paupers, &c. excepted.

In Virginia—fifty acres of unimproved land in the county, or twenty five acres of land with a house upon it, held for life, or in fee simple, qualify a man to vote in the county where the land lies—provided said land has been owned by him six months before the election, or has descended to him, or come by marriage or gift. An improved lot in anv corporate town, with a dwelling house of a certain size thereon. A person owning land as above, in different counties, may vote in each county for delegates, but can only give one vote for a senator, or for a member of Congress, in the same district.

In every case voters are required to be citizens of the United States, by birth or by naturalization.

STATISTICS OF THE WESTERN STATES.

[An Ohio paper contains the annexed estimates and speculations respecting the growth and future prospects of the Western States of our republic.]

Fifty years ago there were no English west of the mountains. In 1790 the whole population in the Western States and Territories, was less than 150,000. Now it is about 4,000,000. In ten years the increase has been not far from 100 per cent. The Western States contain 7 inhabitants on a square mile. The number of persons to a square mile in Massachussetts is 70.

Allowing the ratio of increase to be less as the country grows older, it will be a moderate calculation to say, that in 1850, the Western States will possess a more numerous population than the three other divisions of the United States,

When the population shall, be as dense as in Massachusetts, they will contain 36,960,000, Allowing one soldier to seven inhabitants, the military force will be 5,280,000 As the unorganized part of the Western country is not taken into this calculation, we may safely calculate that the population at the period referred to, will be more than 40,006,000.

Under the present regulations, every 40,000, send a representative to Congress. The Western States now send 46. In 1850 (regulations continuing the same) they will send 268. The northern, middle, and southern stafes now send 170. According to the best calculations, that have been made, the increase of those three divisions will not entitle them to 268 representatives. Electors for President and vice-President are chosen on the same principle. Thus in little more than 20 years we shall govern the United States, and in 30 years the power of the Western States will be overwhelming. While this generation is alive the goverment of the United States will be just what the Western States are disposed to make it. At the contemplated period, the military force of the Western States will be greater than the Emperor of Russia can bring into the field. How important that science and virtue should shed their light over this great valley of the Mississippi, and prepare our citizens to place such men at the heads of department, as shall save the nation from political shipwreck.

SOCIAL INTERCOURSE.

We should make it a principle to extend the hand of fellowship to every man who discharges faithfully his daily duties, who maintains good order—who manifests a deep interest in the welfare of society—whose deportment is upright, and whose mind is intelligent, without stopping to ascertain whether he swings a hammer or draws a thread. There is nothing more distant from all natural rule and natural claim than the reluctant feeling—the backward sympathy—the forced smile—the checked conversation—the hesitating compliance, which the *well off* are too apt to manifest to those a little lower down; with whom in comparison of intellect and principles of virtue, they frequently shrink into insignificance.

MEDICAL INSTITUTION OF HARVARD UNIVERSITY.

THE *Medical Lectures* will begin on the *third Wednesday in October*, in the Massachusetts Medical College, Mason-street, Boston.

Anatomy and Surgery,	By DR. WARREN,
Chemistry,	DR. WEBSTER,
Materia Medica,	DR. BIGELOW,
Midwifery and Medical Jurisprudence,	DR. CHANNING,
Theory and Practice of Physic,	DR. JACKSON.

The Lectures continue thirteen weeks. The Class attend the Medical and Surgical Practice of the Massachusetts General Hospital, and Dr. Jackson's Clenical Lecture on the Cases, without fees. Separate Lectures on the Principles of Surgery are given by Dr. Warren without fees. Arrangements have been made for the study of Practical Anatomy, which will probably afford as great facilities as can be desired, and at as low a rate as at any school in the United States. The use of the Library of the Massachusetts Medical College may be obtained during the Course, by paying one dollar. The Professor of Chemistry will receive private pupils for practical instruction in the Laboratory. WALTER CHANNING,

Aug. 16. 8t *Dean of the Faculty.*

NEW BOOKS FOR YOUTH.

PERSIA; containing a description of the country, with an accounnt of its government, laws, and religion, and of character, manners and customs, arts, amusements, &c.—of its inhabitants. By Frederick Shoberl. With 12 colored engravings.—*The Life of William Penn*, compiled from authorities, and many original manuscripts. By Mrs. Hughs, author of Aunt Mary's Tales; ornaments discovered, &c.

Published, by MUNROE & FRANCIS, corner of Washington and Water-streets. August 2.

DR. FLINT'S DISCOURSE.

THE Sermon of Rev. Dr. Flint, occasioned by the death of the late Rev. Dr. Abbot, of Beverly, is just published and may be obtained at this office.

July 19.

KENRICK'S EXPOSITION—2d VOL.

MUNROE & FRANCIS respectfully inform the Subscribers to KENRICK'S EXPOSITION OF THE NEW TESTAMENT, that the second volume will be ready for delivery next week.

To those who have not yet subscribed, the publishers still offer the work at the low price of *Five Dollars* for three large octavo volumes. The third volume, containing the Acts of the Apostles, to be published before the year closes.

The author says, at the close of this volume, "We are now come to the end of John's History, and to the close of the four Evangelists, which contain an account of the mission, ministry, death, and resurection of Jesus. I have taken no notice of Mark, because his history corresponds almost entirely with that of Matthew, but have expounded such parts of Luke as are not to be found in the Evangelists. Matthew and John have been taken throughout, and in this manner an Exposition has been given of every material transaction or discourse in the gospels." 3t Aug. 30.

REV. DR. LOWELL'S DICOURSE.

JUST published by N. S. SIMKINS & CO. 79, Court-street, corner of Brattle-street, "A DISCOURSE ON THE TRINITARIAN CONTROVERSY," delivered at the Ordination of Mr. Daniel M. Stearns, as pastor overthe first Church in Dennis: by Charles Lowell, Minister of the West Church in Boston.

Aug. 30.

CONCORD ACADEMY.

THE subscriber informs his friends and the Public, that his School will be open for the reception of *Boarding and Day Scholars*,—the Fall Term to commence on Monday, September 8. Parents who send from a distance are informed, that the Preceptor will be particularly attentive to the Improvement of all who may be placed under his care, in good morals, and correct manners; and that the instruction given shall be thorough, in all the branches usually taught in the Academies and Schools in the vicinity. He hopes by devoting himself to his employment as a teacher, and by his unremitted exertions for the improvement of his pupils, to merit a continuance of that encouragement which he has hitherto received.

Terms $5 per quarter. Board from $1 50 to $2, in families near the Academy; or with the Preceptor if application be made soon.

PHINEHAS ALLEN, *Preceptor.*

Concord, Aug. 9, 1828.

REFERENCE,

REV. DR. PIERCE, *of Brookline,*
REV. MR. BARRETT, *of Boston,*
HON. SAMUEL HOAR, *of Concord.*

CAMBRIDGE SELECTION OF HYMNS AND PSALMS.—*Ninth Edition.*

THOMAS WELLS at No. 92 Hanover Street, Boston, has just published A Selection of Hymns and Psalms for Social and Private Worship. Ninth Edition. (Royal 18mo. size.)

In offering this edition, together with a supply of the recent stereotype edition, the Publisher is enabled to gratify the wishes of those who call for handsome copies on Paper and type of a size larger than the stereotype edition; as well as those to whom the neatness of the stereotype copy is acceptable. July 26.

SIMPLE HYMNS FOR CHILDREN.

JUST published and for sale by Bowles and Dearborn, 72, Washington Street, SIMPLE HYMNS FOR CHILDREN; to which is added an Index to such passages of Scripture as are most intelligible and interesting to young persons. Arranged in Lessons for the use of Parents and Instructors of Sunday Schools. By the author of the "Franklin Primer," &c. &c. —ALSO—

A SERMON on Conversion, delivered in the First Parish in Hingham, Lords Day, July 20, 1828. By Joseph Richardson. Published by request.

Aug. 23, 1828

FRESH QUILLS.

150,000 QUILLS, mostly high No's and very superior, among which are a lot of "Mongrel Goose Quills," which in point of durability excel all others.

☞ Merchants & individuals in pursuit of good Quills at a low price will at all times find a choice selection at 96 and 98 State-st. sign of the Large Ledger. JOHN MARSH.

Aug. 30.

SHEET ISINGLASS, MICA, OR TALC.

CONSTANTLY for sale at Store No. 89, Cambridge, corner of Blossom-street, opposite Crombie & Mansur's Tavern, a complete assortment of the above article, of all qualities and sizes, suitable for Compass Cards, Lanterns, Stove Faces, &c. which will be sold very low. This article is far preferable, on many accounts, to horn, or any thing of the kind ever offered for sale in the United States. Its resistance to fire, being cheaper, and better calculated for Lanterns, Compass Cards, Stove Faces, &c. renders it one of the most useful articles for those engaged in the Lantern and Mathematical Instrument making business. A fresh supply of the above article just received.

Boston, June 28. ep. 6m

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15,000 Dice of the best quality.
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Aug. 30.

CHRISTIAN REGISTER

ALL communications for the editor, as well as letters of business relating to the Christian Register, may be addressed to DAVID REED, Boston.

TERMS. The Christian Register is printed every Saturday, at *Three Dollars* a year, payable in six months from the time of subscribing.

Those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year, will pay but *two dollars and fifty cents*, (the original advance price.)

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